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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lli, 7.

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Original.

EXTRACTS FROM A SERMON,

BY SAMUEL ASHTON, LATE OF PHILADELPHIA.

Text—"Repent ye and believe the Gospel"
Mark i. 15.

The text enjoins upon those who are addressed to repent. But we should be in no way profited by the injunction, did we not fully comprehend its import, and as the legitimate meaning of the term has been greatly perverted, let us enquire, 1. What is repentance? And were we to answer in the religious language of some past centuries we should say, It is merely a religious penance for sin. For however repugnant to our views it may now appear, it has been thought and seriously too, that a man may be never so bad—he may commit the worst of actions—may revel in licentiousness and sin, and then by a formal and heartless repentance, evade all the punishment justly due to his atrocities. This has been the opinion of many, who have been blinded by the doctrines of men, and have relied upon their spiritual teachers, for that information, which they should have acquired by their own researches.

Others have thought, and still think, that one may be guilty of the greatest offences, he may do all manner of evil, yet if he *repent* at any time before death, all the punishment that he *justly* deserves for his sins shall be remitted, and thus he shall be cleared from the reward of his works. But if these ideas be correct, I for one, can see no utility in punishment or repentance, but rather that they tend in a great measure, to advance crime and encourage every thing like sin and iniquity. For it is the uncertainty of punishment that causes men to transgress the judicial law, and it is the certainty of punishment alone that will deter them from the commission of crime. And by placing the punishment at so great a distance and very uncertain, and the means of escape so easy and enticing, as these opinions do, it will rather tend to increase and foster iniquity, than to suppress and eradicate the vices to which humanity is subject.

But the opinions under review, are not only unauthorized, but wholly contradicted by the spirit of the bible. If we will examine, we shall read that "God will by no means clear the guilty." Yet these systems suppose he *will* clear them by *means* of repentance. We shall read that "the soul that sinneth, it *shall* die." But here we are told, it *shall not* die, if it repents. We read that "though hand join in hand the wicked shall not be unpunished"—"that every man shall be rewarded according to his works." But these systems tell us that they shall go unpunished, and they shall not be rewarded according to their works, *if they repent*. Although

these are the doctrines of men, they are not the doctrines of the bible. It will not do to shed a few crocodile tears and say *I repent*, and the next moment sin as much as ever. No, this is not the repentance spoken of in our text. It is not that repentance which is necessary to a belief of and enjoyment in the gospel of grace. The repentance that Jesus called for, was a sincere and heartfelt contrition for sin, in those who were its subjects, with an unwavering determination to forsake the error of their ways. Not only *repentance*, but *reformation*, as its effect. This is the repentance of which the bible speaks, and the repentance that is called for, from every man who is yet a sinner.

If at any time men needed reformation, it was at the christian era. Then was a sinful generation. Priestcraft and bigotry were the ruling influences of the times. The scribes and pharisees were puffed up with a self-righteous and domineering spirit, and the light of truth was almost entirely excluded from the minds of the people. Those who professed the most righteousness stood in most need of repentance and reformation, and hence it was that Jesus was so earnest in exhorting them in the language of the text, "to repent and believe the gospel."

II. We should remark that Jesus did not say "*believe* the gospel and *repent*," but "*repent* and *believe* the gospel," intimating that repentance should precede belief. And for this reason, that a man while yet in iniquity cannot be brought to believe until he is convinced of the error of his ways. The Apostle tells us that faith is the substance of things hoped for, the evidence of things not seen. Yet this evidence cannot be seen by any one whose heart is yet in enmity to the gospel, and who is yet in the darkness of iniquity. St. Peter says in his 2d epistle, when speaking of the moral virtues, "he that lacketh these things, is blind," & St. Paul to the Corinthians, "in whom the god of this world hath blinded the minds of those who do not believe." Jesus says, when speaking of children, "except ye be converted and become as one of these ye shall in no wise enter into the kingdom of God," and the apostle says, "the kingdom of heaven is righteousness, joy and peace in the Holy Ghost."

These and other passages go to establish the position that repentance must always precede a belief in the gospel, which always confers joy and peace in believing, and in this view we may see the propriety of the text being worded as it is, namely, "*repent ye, and believe the gospel.*"

III. But there is another point in our text, which calls for our undivided attention, being of the utmost importance, namely, What is the Gospel?

This is truly an important question, inasmuch as upon it have divided the christian world into the innumerable denominations of which they have been composed, and even now strife and contention are scattering their poison among the professed followers of the Lamb. Upon this question depends, in the opinion of some, the eventual and eternal happiness, or misery, of a great portion of our race. They think that unless we believe the gospel, we shall be miserable to all eternity. Of course then the question naturally arises, what is the gospel, in order that we may know what to believe, for we cannot believe the gospel until we know what the gospel is.

Now it needs no argument to show that every sect has a different answer to this all important

question, and it must also be equally evident that only one of those answers can be right. We will go into an examination of the three prominent systems in order if possible to discover the truth.

The question is, *What must I believe?* and we are answered by the first, You must believe that "God from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass, yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." You must believe that "by the decree of God for the manifestation of his own glory, some men and angels are predestinated to everlasting life and others foreordained to everlasting death." "That these men and angels, thus predestinated and foreordained, are particularly and unchangably designed, and their number is so certain and definite that it cannot be either increased or diminished," and much more of the same import, with which you are all acquainted, and which I have not time to repeat.

Now let us look at this subject for a moment with the eye of reason, and we shall perceive that such a doctrine is unjust and cruel. It is unjust, because it supposes that while some of our race will be blessed with holiness and happiness, without any regard to faith or good works, or any conditions performed by them, others, who are as much deserving, without regard to their evil deeds, but solely and alone for the good pleasure of the Deity, and for the manifestation of his glory, are consigned to unutterable anguish in the world to come. Justice is the awarding to every one according to his deeds.—But who will tell me, that according to this system, this will be done. No one; for this creed says expressly, that works or conditions are not at all regarded. It is cruel, because it supposes the Deity will inflict an endless and unnecessary ill upon thousands and millions of ignorant and sinful creatures. It would be an evidence of the blackest cruelty, to design the endless and inevitable damnation of his creatures, even before he brought them into existence. Surely no one would suppose that either justice or mercy has any part or lot in this matter.

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By the second, we are answered, You must believe that you are a free agent, that you must work out your own salvation with fear and trembling, that *all* your happiness in the future world will depend upon yourself, that if you abuse this agency, and walk in the paths of vice here, you will be endlessly miserable hereafter. You must believe that you are placed upon earth totally depraved and incapable of doing a single good action and that if you are damned to all eternity, it will be your own fault, and you will have no one to blame but yourself, and that if you are saved, it will be entirely owing to your own faith and work, through the grace of God. This doctrine says that man cannot do a single good action until his heart is renewed by the Holy Ghost, and he has become converted unto the Lord.

In contradiction of this principle do we not see instances every day. Do we not see men every day of our lives, who have nothing to do with religion, acting honorably, honestly, and virtuously; exercising a benevolence that would do

honor to the most pious man upon earth; and his too, while some of those who *profess* religion, are withdrawing from the duties of life. These are facts within the observation of all, and which can be certified by every day's experience.

Again, if man be by nature totally depraved, why did Jesus say upon a certain occasion, "suffer little children to come unto me, for of such is the kingdom of heaven." What! are we to suppose that the kingdom of heaven is composed of persons who are totally depraved? for this must be the case if we are naturally depraved when we are brought into the world, and the Savior's declaration is true. But this is a mistake. We are naturally good, and it is only in yielding to temptation that we become sinful. Jesus preached that men should repent and believe; that they should *repent*, and *then* believe, and enjoy the peace attendant on belief. Jesus would not preach that men should do wrong; he did preach that men should *repent* and believe; consequently their belief must be good work, and hence the error in supposing that man must become religious before he can do any thing that is acceptable to God,

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I shall briefly name but two other reasons now, why I think neither of these systems are the Gospel. The first is, that the meaning of the term Gospel is *glad tidings*, and I am unable to conceive how the doctrine of endless suffering can be "*glad tidings*," in any shape, to saint or sinner. Even admitting the saint's personal security, it cannot be "*glad tidings*" to him to hear of the ceaseless wretchedness of his connexions, his friends, or even his bitterest enemy. It in fact takes away all foundation of hope, for ourselves, or friends, or the world of mankind, and is calculated to make us disconsolate and sad, instead of glad and joyful. In the second place, the Jews believed in endless punishment before Christ came into the world. Now as both these doctrines teach endless punishment from wickedness, I think neither of them can be the gospel because the Jews already believed it; and if they already believed the gospel, there was no use in Christ coming among them. But we know that Jesus taught entirely different from the Jews; that his was a new doctrine, and that the Jews were very much opposed to it. It was a covenant founded on better promises than endless sin and suffering. Thus have we endeavored candidly to examine these two systems, and we think that neither can be that Gospel we are called upon to believe after the work of repentance.

But there is another doctrine which I have not yet noticed. Its professors believe with St. John that "God is love"—that he loves all the creatures he has made; that his loving kindness and tender mercy are over all his works; that he loves his rational offspring infinitely more than man loves *his* children, and consequently will do them all the good in his power. They believe that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; that Jesus came into the world to save his people from their sins; that he will eventually do what he came to perform; that sin and the works of the devil shall be destroyed. They believe that every one shall be rewarded according to his deeds; that God will by no means clear the guilty; that repentance, nor any thing else, shall save men from just punishment. They believe that men shall be saved from sin, but not from punishment.

The bible tells us that Jesus came to save his people from their sins, but it says nothing about saving a man from punishment. The bible tells us that all the nations, families and kindreds of the earth shall be blessed in Christ who is the seed of Abraham. It tells us, also, 1 Tim. ii, 4, "that God will have all men to be saved and come to the knowledge of the truth," and this is what Universalists believe, and this, in the opin-

ion of your speaker, is that Gospel which we are called upon to believe and to rejoice in. It is in accordance with mercy, justice, reason, and the scriptures; it is what all men pray for, and they pray for it in holiness of spirit, although they preach against it. This is the doctrine, and the only doctrine that takes the charge of cruelty, injustice, and of folly from the divine character. It is the only doctrine that can satisfy the desire of the soul; that can give unsullied peace and happiness to the believer. It is the only doctrine that is in reality glad tidings to the mourning soul; which can cause the believer to rejoice with joy unspeakable and full of glory.

This is universalism. And let me say to all who will read or hear, search the Bible, and see whether it is not taught therein. If found, receive it, believe in and rejoice in it, for it is the only doctrine that can give peace to your souls. Which may God grant through his great mercy and goodness. Amen.

CIRCULAR.

To all the elect within its territorial limits who are called to be saints and stagger not at the promises of God; and to all men, every where, who call upon the name of the Lord believing in the full consummation of the great plan of universal salvation, the Hudson River Association sendeth salutations of peace and good will.

Beloved Brethren.—It is our high privilege again to write unto you touching the good things of the everlasting gospel, the abundant blessings bestowed upon us, and the measures adopted in council for the general furtherance of our Redeemer's kingdom. And we improve this privilege with high gratification in view of the rapid progress of our cause, and with hearts grateful to God for the smiles of his favor enjoyed through our lives and especially in the harmonious deliberations of our council.

On taking a survey of the condition of our order within the limits of this Association, we find it enjoying a higher degree of prosperity at the present time than at any former period.—The most cheering intelligence was received by means of the delegates from the different societies in fellowship with the Association. We have the happiness to learn that there is a deep and increasing interest felt in the great cause of a world's salvation. Four new societies, it will be seen, have been organized within the past year and received the fellowship of the association at its late session. And in many, very many places, where there are no societies, we have brethren warm and ardent in the good cause, who are, not only without administration of the bread of life, but without organization and appointed means of grace. Even in many places where societies do exist, or have existed, there is a destitution of the regular ministration of the word; partly because of the difficulty of obtaining preachers, and partly because of the inability to support them if obtained.

To remedy, in some degree, these evils, measures were adopted in council for the establishment of itinerant preaching. A committee was appointed, as will be seen by reference to the minutes, to correspond with societies and individuals favorable to the cause, and ascertain their wants and the condition of the order in the different places where they reside. This committee was invested with discretionary powers to make such arrangements with societies and individuals as they may deem proper or practicable; and obtain preachers, if possible, to send among those who may require their labors. In order however to render the measures of this committee effectual, in upbuilding the cause of Zion, it will be highly essential for our brethren in different parts of the Association to co-operate with them. Without such co-operation, it will be impossible for the committee to

secure the object for which they were appointed. Let our brethren then be active and furnish the committee, or the standing Clerk of the Association—Br. J. D. Williamson—with such information relative to the waste and destitute places of Zion, as may come within their observation. If, in any destitute places, a preacher is wanted, let those residing in such places who feel the importance of an efficient warfare against the kingdom of darkness, unite their efforts, raise a small fund, as much as may be requisite or their ability will allow, and place it in the hand of some individual appointed for that purpose to be appropriated in procuring the labors of a preacher. Let them correspond with adjoining towns and places and induce those friendly to the cause around them to take the same steps; and then report the result of their labors to the committee, whose duty it is to adopt such means as may be in their power to supply their wants. In this way much might be done to advance the good cause which we love, and in which we are mutually engaged. The good sense of our brethren will suggest the necessity of promptness and activity in the great work of mental and moral improvement. Let them act accordingly.

By reference to the minutes it will be perceived what disposition was made of the question in relation to the establishment of a Theological Seminary. It is due however to the members of the council to state, that the report of the committee was opposed, not so much from an actual hostility to an institution of that kind, as from the apprehension that the measure was premature.

The subject of dividing the Association was taken into consideration, and, as the minutes show, referred to a committee. From the desultory discussion of the subject that passed in council the general feeling of the members seemed opposed to the measure—they seemed to doubt the expediency of a division. It was believed by the council that the interests of the cause would be more effectually subserved by so altering the constitution, if necessary, as to admit of two sessions in different parts of the Association during the year. This would obviate difficulties that have already arisen in consequence of the rapid advancement of our cause. It would afford facilities for all the Societies to be represented at one, or the other, session of the Association.

Though "we labor and suffer reproach, because we trust in the living God who is the Savior of all men;" yet we are grateful for the many favors we enjoy. We invoke the blessings of high Heaven upon our brethren of the like precious faith; and command to all mankind the word of his grace and the riches of his gospel.

By order R. O. WILLIAMS.

INTOLERANCE.

Messrs. SKINNER and GROSH.—I am a poor, unfortunate girl, shunned, if not despised, by those whom I should be glad to associate with, and neglected by those who are in riper years, and even pointed at in some instances by those who ought to know better things, for no other reason than because God saw fit, in his wise providence, to open my eyes to the knowledge of the fulness of his Gospel.

Seven years ago, next month, I was in a neighborhood where there was a revival of religion among the Methodists. They had a number of converts. I, among others, embraced the Methodist faith, and became very zealous in the cause. Being honest myself, with a determination to live a virtuous life, I had charity, not only for those that embraced our faith, but for all others, (except the Universalists,) that they were the true disciples of Christ. After more experience and information, I began to doubt the consistency of the doctrine that all

mankind are liable to endless misery. When I joined the Methodists I was but a child, ignorant of their faith and creeds; thus I believed what they preached to be true, without reading to believe for myself; as many others do. In three or four years my feelings were very much tried by the conduct of a female in the church. I began to read and reflect, and finally I thought that I would go and hear Mr. Freeman, a Universalist preacher—to hear what Scripture he could quote to prove that doctrine, which is so despised and persecuted, and to learn whether it has a tendency to influence mankind to virtuous acts or vicious ones. I attended, but with a prejudiced mind, to hear and believe not. But I found, with astonishment, that he argued strongly from the Scriptures and from reason; but still I did not wish to become a despised believer in that faith, and I thought if I ever should, it never should be known. I continued to go and hear Mr. Freeman until his death. After that, the society engaged Mr. Woolley, and then I heard him. But all this time I was attentive to Methodist meetings. In our society there was a young lady of the first character, loved and esteemed by all who knew her. She had a curiosity also to hear Mr. Woolley, but was more prejudiced than I, and reproved me for going, saying that if I became a Universalist, she would have no more to say to me. The first or second time she attended, Mr. Woolley's text was in Matt. xxv, 46—"These shall go away into everlasting punishment, but the righteous into life eternal"—which a young lady handed him, who at that time attended the Presbyterian meeting, but soon after became established in the doctrine of the final holiness and happiness of the human family. This text was so beautifully illustrated and explained, to every reasonable and candid mind, that it bore with great weight upon the young lady's mind, led her ideas into a new channel, and she began to read and reflect. Our Methodist friends began to grow uneasy, although we were attentive to our Methodist meetings, and attended to every means of grace. They, therefore, sent our minister to labor with us, for we had injured the feelings of the brethren and sisters, and he himself felt very much hurt, for he had "entertained a better opinion of us than to think we would go to an Universalist meeting, and hoped we never would go any more." I told him I was very sorry to injure the feelings of my brethren, but I believed that if they had not so much prejudice and superstition, their feelings would not be so injured—for some of them said they had rather we had gone to a ball on Sunday, and danced all day! and further, that they were afraid that we should hear the strongest arguments in favor of Universalism, and our reason and judgement would tell us that it was true! Our friends began to tell us that we should be Universalists—and finally that we were, and that we were going down to hell, dragging thousands with us!—The young lady told them again, and again, that she was not a Universalist—but they would not cease their attacks against Universalists, till at last patience became wearied in seeing so much envy and malice exhibited toward Universalists, and their destitution of charity, which is the bond of perfection, that she concluded they were filled with more superstition than religion. Thus she enlightened her mind, by gaining information and knowledge, and she soon came out in the belief of "the restitution of all things." The Methodists said that they were disgraced, and we ought to withdraw from class meeting, for they would not fellowship us, for no other reason than because our principles were more liberal than theirs. Thus we did.—But we thought it hard and uncharitable that we must withdraw the hand of Christian fellowship from those whom we loved and esteemed, with whom we had walked in love and

union several years, filled with charity for each other. But, oh! where is their charity now? Where is that Christian smile that was once seen on their countenances when we saw each other? Ah! it is all gone. Their charity, seemingly, is turned into envy and malice. Their pleasing smile and glad countenance is now turned into a look of scorn and a countenance of contempt. O, may God bless them—may they yet be brought into the liberty of the Gospel, which will make them free and happy, and deliver them from that horrible dogma of an endless hell.—I will pray for them with all the feelings of my soul. I still feel the same love and respect for them that I ever did. I could still unite with them in prayer and praise to God, our heavenly Father. My love extends towards the whole human family. I thank God, as once I was blind, now I see. I rejoice that the iron bars of superstition and partial creeds are broken off—that truth hath shone into my dark and benighted mind, like the rays of the morning sun, and caused the peaceable fruits of righteousness to reign in my soul, where once reigned the tormenting fear of an endless hell, which caused the breast to heave with sorrow, and the tear of sympathy to roll down the pale cheek. I rejoice that the Gospel is, indeed, glad tidings of great joy, which shall be unto all people—that Christ shall see of the travail of his soul and be satisfied. Although our persecution is great, and those who were once our friends and looked up to by us with Christian confidence are now seemingly our enemies, striving to destroy our influence, for fear we shall entice others to go with us, still I feel to put my trust in Him who is able to bear me up under my afflictions—feeling willing to be persecuted, and to suffer for Christ's sake—hoping it will be the means of opening the eyes of many who are yet blind.—*Magazine and Advocate.*

HOPE IN GOD.

"And now, Lord, what wait I for? my hope is in thee." This must be the sentiment of every reflecting mind. Amidst the confused and constantly varying scenes of human life, and especially in view of the precarious and transitory nature of all earthly enjoyments and prospects, where should we place our hope, but in the great author of our being—the Creator and Governor of all things—the infinitely wise and benevolent disposer of all events? In contemplating the past, the present and the future, how appropriate the inquiry—how rational the conclusion of the Psalmist—"Now Lord, what wait I for? my hope is in thee."

David had just been reflecting upon the shortness and uncertainty of human existence upon the earth—the labor and anxiety attendant on all temporal acquisitions, and the disappointments to which they necessarily subject their pursuers. "Lord, (says he) make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain: he heappeth up riches, and knoweth not who shall gather them." Then he asks—"And now, Lord, what wait I for?" As if he had said, Lord, what I expect, or to hope for upon earth, where all is vanity and vexation—uncertain and insufficient! "My hope (says he) is in thee." Here was his resort, his confidence, and his joy—a sure refuge—an unfailing sanctuary. Hence, in another place, he says, "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I—My soul, wait thou only upon God; for my expectation is from him. He only

is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people pour out your heart before him: God is a refuge for us. Selah."

"Christian hope (says Cruden in his concordance to the Scriptures) is a firm expectation of all promised good things, so far as they may be for God's glory and our good, but especially of eternal happiness and glory in heaven, where we shall be conformed to the Son of God; which hope is founded on the merits, the blood, the grace, the promises, and Spirit of Christ, and the unchangeable truth, and almighty power of God, which always second his word."—Would it not be for the glory of God that all men should be saved, and come unto the knowledge of the truth? Who will presume to deny it? And is not this promised—and has not God declared that he *will have it to be so?* See 1 Tim. ii, 4. How firm a foundation is here for hope in God, both for ourselves and for all our fellow beings of the human family.

What Christian can feel disposed to limit this hope to a *part of mankind only?* Not one.—How small would be the consolations of a hope which should not embrace our relatives and friends. How supremely glorious the hope, which, in its ample and unlimited scope, comprehends the happiness, perfection and glory of all intelligences! Such is the hope of the gospel, founded on the "restitution of all things, spoken by the mouth of all God's holy prophets since the world began"—"which hope we have (confirmed by the oath of the ETERNAL) as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus."—*Lord what wait we for? our hope is in thee.—Christian Pilot.*

SHORT SERMONS.

Is there any example in the Bible for long sermons? Is there any real advantage to be derived from them? We can remember when we used to sit a long sunny, sultry day and hear the '5thly, 6thly and 7thly,' of a sermon an hour and a half long, and then, in the forenoon, wind up with the assurance that it would be resumed in the latter part of the day.' As good as his word the preacher resumed the same subject with the '8thly,' and so on to the end of another hour and a half more, little to the edification of the sleeping, fainting audience.

By long sermons the mind becomes perplexed, and tired. The whole advantage of a good discourse is lost by its length and weariness. To be sure, some subjects require more time to illustrate and explain than others, yet mercy and compassion upon the audience would seem to dictate that the garment be so cut as not to require an exhaustion of the patience of the congregation in making it up. As much may be said in twenty or thirty minutes, forenoon and afternoon, as can be remembered or practiced for a week.—*Impartialist.*

LOVE.

"Love is the fulfilling of the law." How then can endless misery be true? All will admit that "one jot or tittle shall in no wise pass from the law till all be fulfilled," and yet it is supposed that the sinner shall be placed in a situation where he will *forever VIOLATE* the law of God! Can such a sinner in any way fulfil the law of love, when blasphemy and cursing are his constant employment instead of praise and thanksgiving? And will not God's law fail "one jot or tittle" of fulfilment, if there is a single soul *perpetuated* in his transgression of the same? We crave a reply.—*Southern Evangelist.*

Original

LOVE OF PARENTS

There is no passion in the human breast more deep, powerful and lasting than parental love.—It lives under all circumstances. The child may descend into the very depths of depravity. It may forsake its home and wander in foreign climes, but still the parent's love cannot be destroyed. Amidst the keenest afflictions, it will gush forth like the stream from the fountain.—There is one peculiar trait in this love that I always contemplate with admiration. This is the strong and ever-active desire to reform a wayward child. Time, wealth, and all the energies of the mind will be devoted to the purpose. Every motive will be presented. Each passion of the soul will be touched. When at last hope expires, and he is given up to the dominion of vice, the anguish of the parent is terrible. No language can describe the grief that fills the heart. In many instances, the mind has lost all its energies and native strength, and self-immolation has been the horrid result. How awful and overwhelming must be the feelings of that child who thus brings a parent to an untimely grave. Greater sorrow can scarcely exist on this earth than that which dwells in the heart of that child who is called to stand at the grave of an injured parent. A thousand worlds would he give to hear a voice from its depths, proclaiming forgiveness!

From whence is the love of the parent? It is a stream from "the Fountain of living waters." It is a blessed gift from the great and adorable Author of Creation. If then human affection is so strong, how much more mighty and powerful must it be in God, the greatest, wisest and best of beings. If a parent would sacrifice every thing, yea, exhaust his very being to reform his child, then how great must be the love of that being who placed this affection in the breast? Indeed the reformation of man must be the grand leading object of all the dispensations of the divine government. A parent cannot do a greater work nor possess a higher glory than to restore a child to truth and virtue. Some believe that God himself can in no way be so much glorified as by the complete reformation of all his erring offspring. That such is his great, original purpose is evident. "For the fathers of our flesh chasten us after their own pleasure, but God for our profit, that we may be partakers of his holiness." C. S.

C. S.

MIDNIGHT REFLECTIONS.

'Tis midnight. Silence reigns around. Man, that went forth to his labor until evening, is at rest—and earth seems quiet as the house of death. There was bustle and confusion in the day—but they have ceased. The smile of joy, and the tear of woe were beheld in the morning; and at noon the shout of mirth, and the voice of lamentation were heard; and they continued till the going down of the sun. But they, too, have ceased to the ears of the multitude, and are either prolonged in secret, or lost in "dreamy slumbers."

I am alone, apart from mortal communion, yet in the presence of Him whose all-searching eye looketh through creation! The heavens are telling his glory, and the glittering firmament above declaring his handy-work. And O! what glory, and what handy-work is there! Worlds, suns and systems without number, all moving in order and harmony through the vast, interminable fields of space, and all declaring, though in silence profound, the greatness and majesty of him who placed them there! And does not my soul acknowledge the existence, the presence, the power and the glory of him "that meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Is it all a delusion—or am I surrounded with the

grandeur of a **GOD SUPREME**! The answer cometh! "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; and not one that faileth. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

And what am I, a worm of the dust, that he should extend to me his providential care!—Blessed be his adorable name—I am amply answered! “He is good unto ALL, and his tender mercies are over all his works. He openeth his hand, and *satisfieth* the desire of every living thing.” And what meaneth this? That he will satisfy merely the wants of this poor perishable body; and instead of satisfying the yearning spirit with immortality, blast it in everlasting night! Away, degrading thought!—He hath prepared the eternal blessings of heaven for the enjoyment of his intelligent creation! He hath sent Jesus, the son of his love to proclaim this blissful truth, and through him, will complete the work of redemption from sin, death and the grave! Stop then, my soul, “return to thy rest,” for the Lord, the god of creation, the Father of all goodness, “hath dealt bountifully with thee!”

"I kneel before thy gorgeous throne,
Upon thy footstool, King of kings!
And gazing on the glories strewn
Beneath the Holy Spirit's wings,
Abject and weak, my awe struck heart
Might from thy sacred presence flee,
If, Savior, thou didst not impart
Rays of undying hope to me!"

As yonder faint and glimmering star,
Receives its lustre from the sun,
Though from its fiery splendors far;
So from thy love, Almighty One,
My spirit drinks immortal light,
Oh, never may that life decay,
But like yon diamond of the night
In heaven's own beauty melt away!"

Star and Universalist.

THE ENJOYMENT OF READING.

It is most gratifying to reflect that there is not a human being, endowed with health, and the ordinary condition of the human faculties, that

ordinary condition of the human faculties, that may not participate in what Sir John Herschel appears to consider the greatest of human pleasures. It is delightful to foresee that, when the whole of society shall be so far educated as to derive pleasure from reading, and when books are as common as bread and potatoes, the hardest-worked agricultural laborer or mechanic, when he goes home from his day's toil, may plunge at once into intense enjoyment, by taking a book. The most gratifying circumstance respecting this enjoyment is its universality, and its applicability to all countries, all future ages, and to every human being in tolerable health, and above destitution. It is equally applicable to man, whether in prosperity or adversity; whether in prison or free; and even, to a certain extent, whether in health or sickness.—Another gratifying prospect anticipated from the result of universal reading is, universal improvement of worldly circumstances. I set now

provement of worldly circumstances. Let any taste become general, and the regulations and habits of society will accommodate themselves to that taste. The hours of labor, at present afford barely time for eating and sleeping; but when reading becomes a necessary of life to every one,—even the lowest class of society—they will be reduced so as to afford time for that enjoyment also. Surely, if nothing else were to be gained by a system of national education but the power of conferring so much happiness on millions, it would deserve the patronage of every benevolent mind, and be worthy the adoption alike of governments professing to be pater-

nal or to be representative. But the main object which we have now in view is to impress Sir John Herschel's statement strongly on the mind of the young mechanic, so as to encourage him, above all other earthly things, to cherish a taste for reading in himself and in all those with whom he may have anything to do.— Another point to which we wish to direct attention is the necessity, when a national system of education is established, of adding to every school not only a garden, a workshop for teaching the simpler operations of the mechanical arts, and a kitchen for teaching the girls cookery, but also a circulating library for the benefit of the whole parish. In furtherance of these objects, we cannot resist giving the following short extract from Sir John Herschel's address :

" Of all the amusements which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book, supposing him to have a taste for it, and supposing him to have the book to read. It calls for no bodily exertion, of which he has had enough, or too much. It relieves his home of its dullness and sameness, which, in nine cases out of ten, is what drives him out to the ale-house, to his own ruin, and his family's. It transports him into a livelier, and gayer, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment, fully as much if he were ever so drunk, with the great advantage of finding himself, the next day, with his money in his pocket, or at least laid out in real necessities and comforts for himself and his family—and without a head-ache. Nay, it accompanies him to his next day's work; and, if the book he has been reading be any thing above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every day occupation; something he can enjoy while absent, and look forward with pleasure to." * * * * * * * * * * " If I were to pray for a taste which should stand instead, under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading."—*Penny Magazine.*

Selected for the Messenger.

It is humbling to the pride of human reason, but it is not the less true, that the highest acquirement ever made by the most exalted genius of man has been only to trace a part, and a very small part, of that order which the Deity has established in his works. When we endeavor to pry into the causes of this order, we perceive the operation of powers which lie far beyond the reach of our limited faculties. They who have made the highest advances in true science will be the first to confess how limited these faculties are and how small a part we can comprehend of the ways of the Almighty Creator. They will be the first to acknowledge, that the highest acquirement of human wisdom is to advance to that line which is its legitimate boundary, and there contemplating the wondrous field which lies beyond it, to bend in humble adoration before a wisdom, it cannot fathom, and a power which it cannot comprehend.—*Abercrombie.*

A nobleman, who was one of the most celebrated *bon vivans* of his age, expressed, as I have been told the greatest regret at his son's dislike to claret. Every means were used, before the boy attained his tenth year, to conquer this unfortunate aversion. At length the father succeeded to his wish: and so effectually was the fictitious taste implanted, that, at the age of twenty-five, the young man died a martyr to drinking.—*Miss Hamilton.*

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 11, 1834.

The services in the Orchard-st. and Greenwich Churches, will commence in the afternoon at 3; and in the evening at 7 o'clock, until further notice.

Philadelphia Association.

The Philadelphia Association will meet at York, Pa. on Saturday, October 25th, and continue in session two days.

A New Association will be held and organized at Reading, Pa. Oct. 21st and 22d.

Since the remarks in our last, on the report of the Seminary Committee in the Hudson River Association, we have conversed with the respected Chairman of that Committee, in relation to the expression in the report which we noticed. He drew up the report, and assures us that no such application was intended, as we supposed. He designed to be understood as saying, "but while they, (the Committee, &c.) meet with decided opposition, [to these particular measures,] in elevating the standard of ministerial qualifications," &c. He did not intend by any means to intimate that those objecting to the measure were opposed to a well informed ministry, as the admission in the first part of the paragraph from which we quoted, (that the means by which the improvement should be effected was the only controverted point,) would show.

As will be gathered from our observations last week, we were led to our conclusions, by the peculiar phraseology, and the fact of having repeatedly heard the substance of the expressions before, from different friends of the measure, and which had been replied to in private conversation. Under these circumstances it appeared to us strange that they should thus publicly insisted upon, as the language impressed us. But we most cheerfully make the correction. P.

A HUNDRED YEARS SINCE.

We gave, a week or two ago, a few extracts from a work in our possession a hundred years old. It is well to look at things of by-gone times. It enables us to form a better estimate of the present. According to a partial promise then made we here offer a few more extracts from the same book, and we beg not only our friends but our opposers to consider them well. If the last hundred years has made such changes in opinions, what will the next century leave of the doctrine of endless misery worth possessing.

The Malefactor, whose hands are pinioned, legs chained, feet corded, may lie restless in his thoughts, easeless in all parts; the wicked are cast into a prison under lock and bolts, where the Devil is Jaylor, Hell the Prison, and the bolts such other as burning steel and iron. See here a Jaylor, Goal and Manacles, all which are provided for the Damned. * * *

But good and bad angels both join in this office to bind the Tares: if there be any difference, it is in this, the good Angels begin, and the bad continue to make the binding everlasting. Here is a Jaylor indeed, and if you would see him in his form, you may take the description from that great Leviathan. 'By his neesings a light doth shine, and his eyes are like the eye-lids of the morning, out of his mouth go burning lamps, and sparks of fire leap out; out of his nostrils goeth smoak as out of a seething pot or cauldron; his breath kindleth coals, and a flame goeth out of his mouth,' Job xli, 18, 19, 20, 21. What an ugly Devil is this, whom God only mystically describes with such terrible shapes? His neesing flames, his eyes stare, his mouth shoots fire, his nostrils smoak, his very breath sets all a burning round about him. Such a Jaylor hath God prepared for Hell prisoners. * * *

What need poor souls any farther setters, whom the Devil once shuts within his den; dare you live in such a nest amongst speckled poisons. There? Serpents girdle the Loins, and Cockatrices kill with their eyes, and Dragons spit fire with their mouths, and Wolves all devour mens souls, and Lions roar for the prey, and Vipers sting and strike with their tails: O fearful Jaylors! what strange kind of furies live in hell,

One is a little surprised to see good and bad angels thus united in the work of tormenting poor sinners. If the work be a good one, bad angels we should think would have little to do with it, and if it be bad, the good angels certainly would never be concerned therewith. But let this pass. We proceed.

Are there not wonderful engines, sharp and sore instruments of revenge; fiery brimstone, pitchy sulphur, red hot chains, flaming whips, scorching darkness? Will you any more? The worm is immortal, cold intolerable, stench indurable, fire unquenchable, darkness palpable: this is that prison of the damned, then whose eyes dare behold such amazing objects? But if not see, yet listen with your ears: Is there any charm in hell to conjure away Devils, or to ravish souls? What music affords the place, but roaring and crying, howling? Cursing their hymns; wailing, their tunes; blasphemies, their dirities; lachranae, their notes; lamentations, their songs; shreeching, their strains: these are their evening and morning songs; Moab shall cry against Moab, one against another, and all against God. O fearful prison! What torments have the Tares that lie here fettered? Their feet are chained in the stocks, and the iron pierce their souls; it is a dungeon where the light never shined, but the walls are as black as pitch, the vaults are smoaked as chimnies, the roof as dark as hell, nay, the dungeon is hell, where the Tares lie bound and fettered. * * *

And if this be the Jaylor's Goal, what then be the bonds or chains?

The angels, which kept not their first estate (saith Jude,) God hath reserved in everlasting chains, Jude 6. And, God spared not the angels that sinned (saith Peter,) but cast them down to hell, and delivered them into chains of darkness, 2 Peter ii, 4. Thus Christ doomed him that had not on his wedding garment. 'Bind him hand and foot,' Matt. xiii, 22, and what may these chains and bonds insinuate, but that the Tares are tied to their torments? Might they but remove from place to place, this would afford some ease; might they but stir a foot, or turn about, or have any little motion to refresh their tormented parts, this would yield some comfort; but here is an universal binding, Hand and Foot, body and soul, all must be bound with everlasting chains. The reprobates are packt and crowded together, like bricks in a fiery furnace, having not so much as a chink where any wind may enter in to cool them. O ye that live in the sinful wealth of this world, consider but this one punishment of Hell, and be afraid! if a man, enjoying quiet of mind, and health of body, shall lie chained on a soft down-bed for a month or a year, how would he abide it? But this is nothing: if a man should lie sick of a fever, swollen in a dropsy, pained with the gout, and, though it were for the recovery of his health, without any turning, tossing, stirring, this were a great torture sure, and a question it were, whether the disease or the physic were more intolerable? Witness poor patients who change their sides, wish other beds, seek other rooms, and all of these shifts but to mitigate their pains. How wretched then are the Tares bound in chains? They are not in health, nor bound for a month, nor sick of a fever, nor ly for a year, their pain is grievous, their bonds heavy, their torments durable, their restless rest eternal. The worm shall gnaw their spirit, the fire torture their flesh; were these nothing, yet small sorrows grow great with continuance; the fire shall torture, yet never cease; worms gnaw the heart, yet never gnaw in sunder the strings:

wretched souls are bound indeed, whose bonds are never out of date: a seven years apprenticeship would ere long expire, but what are seven years to a world of ages? The reprobates must serve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet must be endured! Is it not a Bedlam-fury, that must have such bonds? a little to express their torments by our sufferings, which yet

are nothing, nothing in comparison: What means these chains, and whips, and links, and scourges? Iron chains, whips of steel, fiery links, knotty scourges? Furies shake their bolts to frighten souls, the irons strike through their ears, and the hooked engines tear their bowels, as if the torment of Tares were the delight of Devils. Here is a prison indeed, where is nothing heard but yells and groans, and sudden cries; the fire slakes not, the worm dies not, the chains loose not, the links wear not, revenge tires not, but forever are the torments fresh, and the fetters on fire, as they came first from the forge.

What a strange kind of torture fall upon the wicked! they are bound to fiery pillars, and devils lash at them with their fiery whips: Is there any part of man escapes free in such a fray? The flesh shall fry, the blood boil, the veins be scorched, the sinews racked, serpents shall eat the body, furies tear the soul; this is that woful plight of Tares, which lie bound in hell. The sick man at sea may go from his ship to his boat, and from his boat to his ship again; the sick man in his bed may tumble from his right side to his left, and from his left to his right again; only the Tares are tied hand and foot, bound limb and joint; their feet walk not, their fingers move not, their eyes must no more wander as before; lo, all is bound. O these manacles that rot the flesh, and pierce the inward parts! Unwatchable torments, yet most fit for tares! Sin made them furious, Hell must tame their phrensie: the judge thus commands, and the executioners must dispatch; fetter them, fire them, bind them in bundles to burn them.

Here, ye advocates of an endless hell, is a specimen of preaching. We once heard a minister in New York attempt something in this way; but, O what poverty of expression, what feebleness of imagination! He could rise no higher than a simple bed of burning coals. But what is a bed of living coals to such a hell as Mr. Ambrose here presents? We have but two questions to ask, and we think they claim a candid answer. 1. What ideas are we to form of the moral character of a being who could fit up such an apparatus of torture for his own children? 2. Would such a being be a suitable pattern for us to imitate? Would it tend to our moral perfection to become followers of him as dear children. See Eph. v, 1, S.

CLINTON LIBERAL INSTITUTE.

The Fall Term of the Female Department in this Institute commenced last Monday, 6th inst. That of the Male Department, will commence on Monday next, 13th inst. The terms of Tuition the same as last year.

The Magazine and Advocate notices the recent exhibition as follows:—The Examination and Exhibition of this Institution was attended by the Editors of this paper, on Wednesday, Sept. 3d. A large concourse of people attended, particularly in the evening. So far as we were enabled to judge for ourselves, and to collect the opinions of others, the progress of the students has been rapid, and bids fair to be permanent and useful. The recitation of pieces, written by themselves, was excellent in spirit and in manner, and evinced a high degree of talent, and its cultivation, in literary composition. And yet, excellent as was the whole affair, it was stated by excellent and well qualified judges, that the female department equalled, some say excelled, the male department. It is high praise this, and one that detracts not from the merit of the male, while it adds much to that of the female students."

By the proceedings of the Board of Trustees, it appears that \$1500 have been subscribed the past year towards the Permanent Fund, and One Thousand Three Hundred Dollars of it invested. Allowing all subscriptions to the general fund to be collectable, there is still due the Treasurer about three thousand five hundred dollars. The Executive Committee have appointed Br. L. C. Brown, assistant agent to collect funds for the Institute. Is there not zeal and liberality enough in the great state of New York alone, to free this Institution at once from debt? Surely it could be but a trifling tax upon the brethren of this one state, would they but make a general effort—each give a little. We do hope some united effort will be made to put it upon a firm footing. We much desire to see one Institution in successful operation where an education may be obtained free from the pal-

syng influence of sectarianism. It seems to us that if our ministering brethren generally throughout the state would present the subject specially to their congregations, explaining fully the situation and objects, the claims of the institution, and propose specific collections, or subscriptions, as might be thought best, much could be accomplished. There are one hundred preachers, and a larger number of societies. Suppose they average \$30 to \$40 each, and the Institution is cleared of debt at once. We repeat, we hope something may done.

METHODIST PREACHING.

We are much pleased with the following paragraph which we cut from a short account of a Camp-meeting lately held at Rhinebeck, N. Y. The article is found in the Christian Advocate and Journal, and is from the pen of its editor, Dr. Bangs. The Doctor says—

It is not our intention to give a minute description of the meeting, though many circumstances seemed to render it unusually interesting and peculiarly profitable. The preaching in general was such as to call forth gratitude, faith and love, as the theme of all the discourses was "Jesus Christ and him crucified," making him the foundation of our hope, and the object of our trust. With but few exceptions—and perhaps even these were unintentional—there appeared no effort to produce effect by oratorical flourishes, no unmeaning rhapsodies, no contemptible cant, nor yet a multitude of words strung together without any ideas; but the speakers seemed to aim at the heart, to strive to enlighten the understanding, to warm and enliven the affections, and to make such a plain exhibition of the love of God to man, as should call forth faith in his promises, and inspire a love for his character and ways; and we believe this desirable effect was produced to a considerable extent.

It has been a subject of wonder with us that our Methodist friends should, year after year, approve or tolerate the style of preaching so common among them. Learning and talents have stood but a miserable chance with rant and noise. But the misfortune is that the latter has been viewed as the effect of almost immediate inspiration. The preacher who could rise without study or preparation and preach loud and long must needs be a special favorite of Heaven. While on the other hand the minister who had prepared himself for the discharge of his office, and who preferred feeding the people of God with knowledge and understanding, instead of arousing passions which had better sleep, and drowning his auditors in a flood of words without meaning, was pronounced cold and formal, and destitute of all spirituality. So grossly have people been able to deceive themselves,

We are heartily glad to be assured that a better state of things is commencing among them—that efforts to produce effect by oratorical flourishes, unmeaning rhapsodies, contemptible cant, and a multitude of words strung together without any ideas, of which there has been such a superfluity in the Methodist pulpit, have to some extent been laid aside. And it is gratifying to learn that they are in good earnest striving to enlighten the understanding, to warm and enliven the affections, and to make such a plain exhibition of the love of God to man as shall call forth faith in his promises and inspire a love for his character and ways. God grant that their endeavors may be crowned with complete success.

To convince the understanding of the truth of the Christian religion and to engage the heart in the love and practice of the duties this religion enjoins, are, we conceive, the great objects of public preaching. Noise, violence of gesticulation, an affected zeal, however imposing they may be to the multitude, can never make amends, in a sermon, for the want of argument and evangelical persuasiveness.

The short discourses of our Savior and his apostles, as recorded in the New Testament, might well be taken as examples of preaching. And one cannot read them with half the attention they merit, if he has not observed that they possess nothing of what is popularly termed the *Methodistic* style. The apostles were never thrown into ecstacies, and never indulged in bombast or declamation. They spoke with power, but it was not so much the power of voice, or of action, as of truth. They felt deeply it is certain, but their feelings were never tumultuous. They always discovered great calmness and self-possession; so that in the most trying scenes they seem never to have forgotten for a moment that

they were ministers of Jesus Christ, to whom, as well as to the consciences of men, they would command themselves before God.

"Would I describe a preacher such as Paul, Were he on earth would hear, approve, and own, Paul should himself direct me. I would trace His master-strokes, and draw from his design, I would express him simple, grave, sincere; In doctrine uncorrupt; in language plain, And plain in manner; decent, solemn, chaste, And natural in gesture; much impressed Himself, as conscious of his awful charge, And anxious mainly that the flock he feeds May feel it too; affectionate in look, And tender in address, as well becomes A messenger of grace to guilty men."

S.
"liberal offer" to a certain portion of his patrons, and that he had finally come to the determination to make known his benevolent intentions." These intentions he announces in the following:

"We hereby offer, to all who are in arrears for this paper, that if they will pay up all they owe us, and in future see that each volume they take is paid for in advance, we will never dun them for the Magazine and Advocate as long as we live!"

We recommend this to the especial attention of some of the subscribers of the Messenger, who have been reading it now near two years, without pay. We have about \$2000 due on subscription, which should have been in hand months ago. We cannot wait much longer for it. And if delinquents are friends to the paper, they will not much longer give us cause of complaint.

The volume is now near closing. It will be remembered that last year we laid it down as a rule, not to have any man's name on our book for more than two years subscription, without our knowing something of the person, or having satisfactory explanation. We must still be guided by it. All, therefore, who may be owing for the 2d and 3d volumes will be erased from the Books, except in instances where the individuals are known to be responsible, in all which cases we hold it as a right and condition of the paper to continue it at our option, until all arrearages are paid. We mention this explicitly, that there may be no misunderstanding. We would not in any case force the paper upon a single individual, but it is not just to discontinue a publication without paying arrearages, where there is ability to do it.

P.

A DIFFICULTY.

Br. Sibley will excuse us for making a short extract from recent epistle of his. In allusion to the difficulty of fixing on a proper signature, he says, "I am at a loss for a proper signature, as I don't always like to give my whole name; neither do I like S. R. S.—y, as Br. Thomas proposed. It looks a little like *hiding in plain sight*. And if I put my simple initials, S. R. S. then Br. S. R. Smith, of Clinton, may think himself aggrieved, lest some of my weak articles may be mistaken by some weak Br. for his; and he, by my weakness, be shorn of some of his strength. I am sensible the wisest method I could take would be not to write at all; but this, though the wisest plan of the whole, I dislike the most. Therefore, after mature, and I hope sage consideration, I have concluded that my signature shall be S. R. S. with an asterisk, or star, for each letter of my name. However, if you do not like it, you may put what you please, and I will be content."

Now we do not exactly agree with our good brother, that the wisest method is not to write at all." We think he should keep writing, even more than what he has usually done, and if any brother is so inattentive as to mistake "S. R. S. Stamford, Conn." for "S. R. S. Clinton, N. Y." we are sure our respected Br. Smith would not apprehend serious injury therefrom.

P.

CHRISTIAN VISITANT.

The 2d No. of Vol. 3d is just received. It contains an article, "A Question Answered—If Universalism be true what is the use of preaching it," from the pen of Br. Jacob Chase, jr., and another, "Are Universalists Christians?" from the pen of Br. Grosch. The latter we copy as follows,

ARE UNIVERSALISTS CHRISTIANS?

It is with much regret that I witness an exclusive and intolerant spirit among the professed followers of the same benevolent Master—let that spirit be exercised by whom, or against whom, it may. Such a spirit is certainly no part of the Christian character. Christ never inculcated it—never practiced it. Notwithstanding the gross errors which his disciples entertained of his mission, until after the holy spirit led them into all truth—notwithstanding their desertion and denial of him in his hour of peril, suffering and death—notwithstanding their disbelief in his resurrection from the dead—yet he never denied them—never called them infidels and heretics, and refused them courtesy, kindness and instruction. And—oh, how has he borne with us!—when we have wandered in error and partial unbelief—how have we been favored by the light of his truth, until our hearts melted within us, and our feet were reclaimed from the horrible

"A LIBERAL OFFER."

In a recent number of the Magazine and Advocate, Br. Skinner states that he had long contemplated a very

pit and the miry clay! Why, then, should we refuse to imitate his salutary example and to practice his happyfying benevolence and charity?

Sensible that some Universalists as much need the above reflections and admonitions as do many of other denominations, I come to consider the answer too often given to the inquiry which heads this article. I shall consider it "more in sorrow than in anger"—for many of us once answered it in the same manner. In sorrow also, not on our own account, but on account of those who give the answer—for I am persuaded they lose much happiness by nourishing the spirit of exclusiveness and prejudice from which the answer springs.

Are Universalists Christians? Many—very many of our Partialist brethren and sisters declare they are not. But why are we denied the Christian name? We believe in a Supreme Being, the Father of our Lord Jesus Christ, and the God of all spirits. We believe in all his attributes and perfections; in such a manner, too, as does not cause them to interfere with, contradict or oppose each other. We believe in the Lord Jesus Christ, the Son of the living God, the Savior of the world. We believe in the Scriptures of the Old and New Testaments as the record of God's revelation of his truth and purposes—we receive them as the rule of our faith, and the guide of our practice—as our *only* creed. Consequently we believe in *all* their promises, and in *all* their threatenings—that both will be duly and fully performed and fulfilled—that both will harmonize and unite in bringing about the glorious result for which they were given. We believe, also, in the doctrine of life and immortality by a resurrection from the dead, which was brought to light through the Gospel. Why, then, are we denied the Christian name?

We do not believe in *endless misery*—but where is such a belief required, in the Bible? We believe in all the Bible teaches on the subject of sin and misery, yet it does not teach us that either will be endless.

We do not believe in a personal, fallen angelic devil—but where, in the Bible, is such a belief required of any one? The passages where the word devil, satan, &c. occur, do not prove the existence of *such* a being as Partialism (not the Bible) teaches.

There are also many other passages of Holy Writ which we believe teach differently from what our opposers believe—but is such difference of construction sufficient to deprive us of the Christian name?

All Christians believe in Baptism—but one believes it means to sprinkle, another to pour, another to immerse and another to immerse in a holy spirit—yet are these, therefore, authorized to deny to each other the Christian name? Certainly not. An honest difference of interpretation of doctrines not expressly defined, no more disqualifies a man to be a Christian, than did the differences of opinion which existed among the apostles. Why, then, should the difference of opinion on the duration of punishment disqualify us from being Christians?

But look at it in another light. We all profess to be Protestants—to contend for the right of every man to read the Scriptures and to judge of their teachings according to the dictates of his own judgment and conscience; and we all exclaim, with the excellent Chillingworth, "*The Bible is the creed of Protestants.*" And yet you will deny the Christian name to a denomination that does this, receiving the Bible as their *only* creed! Can these things be, and not excite our wonder?

Brethren and sisters of every Christian denomination, take these things into candid consideration, ask yourselves, "Who are we that we should set up our views as the infallible standard

of Christian faith?" Put on *charity*, which is the bond of perfectness, and is greater than *faith* or *hope*, and then will you "do unto others as you would have others do unto you."

Original

GENTLENESS.

The wisdom that is from above is—gentle. James iii. 17. The sincere believer in the final restoration is taught I think by the holy doctrine he professes, to cherish the virtue of gentleness in his heart on all occasions, and ever to evince to his frail brethren of the human family that he possesses that kind of wisdom which is from above, which is *gentle*, rather than that false wisdom which is harsh and contentious, and displays itself in bitterness and severity. Has my brother been educated in the school of prejudice, and imbibed erroneous conceptions of his heavenly Father? Then should I pity him, and if I wish to convince him of his errors, treat him with christian gentleness. However preposterous the notions he may entertain, if I speak of them with disrespect and severity, I fail to convince him, but do much to establish him in error. So, too, if I trifle with his prejudices and treat them with lightness and levity, I loose him forever.—However excusable our brethren of a contrary faith from us may be in indulging in severity, yet we who believe in the final reconciliation of all men to holiness and happiness can never practice it consistently with our most holy doctrine. Neither can we with any more propriety indulge in trifling Witticisms. We had far better weep, than laugh, at the errors of suffering humanity. For my life I cannot see how a good cause can be advanced by the aid of either unchristian severity or trifling levity. He who employs either, will never convince the sincere and honest inquirer. He may by so doing please the giddy and thoughtless, and gain the applause of profigate minds, but he will never convince the good and virtuous, for they will reject his arguments with disgust and cleave to their prejudices with a stronger grasp. Truth wants no such weapons employed in its defence, and he who uses them will at some time or other most assuredly receive a portion of the pain he inflicts on others in his own bosom. I would not be understood to insinuate that Universalists are more blameable in these things than other denominations. No, we are perhaps no more guilty than our neighbors. But, brethren, so far as the doctrine of universal love exceeds all other doctrines in its unlimited grace, so far should those who profess it, exceed others in charity, meekness, gentleness, and every christian virtue. O, let us as a denomination put away from us all "bitterness and wrath, and anger, and clamor, and evil speaking"; and if our opposing brethren use us spitefully and persecute us, let us pray for them, rather than retaliate or render evil for evil. Let us oppose their errors with sound arguments, but in the spirit of meekness; and in no instance let us be guilty of severity, or trifling levity. Let him who writes, recollect his article may be read after he is in his grave; therefore, let him write as for eternity.

S. R. S * * * * .
Stamford, Conn.

MY PEOPLE.

Modern theologians, when the promises of God, are spoken of, say, O! they are for God's people, for 'my people.' And hence we are often accused of giving the children's bread to the dogs. And many appear unwilling that the poor creatures should 'even eat the crumbs which fall from their masters table,' unless they will draw the car of Juggernaut.

But who are the threatenings for? We read, Jer. xv, 7—"I will destroy my people." Hence God's people are sinners: and the threatenings are to them! We read of the same people, Jer.

xvi, 18—"I will recompense their sin double," &c. Again, we read, Isaiah iii, 3—"Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." Again: Isaiah, xl, 1, 2, "Comfort ye, my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned for she hath received at the Lord's hand *double* for all her sins." I appeal to all honest men, of every religious sect, and ask, if you admit the passages above quoted, how can you confine the promises to a part, who are called God's people, and say that the threatenings are to others who are denominational sinners? Is not this mode of construction an unwarrantable perversion of the sacred scriptures? Is it not absurd to talk of saving those who are not *lost*, and of curing those who are not *sick*? Do not all men sustain the character of sinners? Reader, whoever you be, with all your pretensions are you not a *sinner*? As the measure you meet, then, shall be measured to you again, be careful lest your anathemas rebound over your own head.—*Impartialist.*

REASON FOR LOVING GOD.

He is our Creator and Preserver. He is the Author of every blessing which we enjoy and he renders all our afflictions and disappointments the means of promoting our best interests. Our Creator knows all our infirmities, our proneness to err, and our appetites for injurious indulgences, and is merciful to all our faults—He punishes our sins in mercy—never from a disposition of revenge; but that we may be partakers of His holiness. Through the mediation of the Redeemer, He has given us the knowledge and the hope of glorious and immortal life, and the interminable continuance of his fatherly kindness.

MORE PREACHERS.

Br. James G. Burt, who is now with Br. G. Noyes, of Spencer, Mass., says the Boston Trumpet, has just commenced his labors as a preacher of the Gospel.

A Br. Charles L. Gilson, of Stoddard, N. H. has also recently commenced preaching.

Religious Notices.

Br. Wm. Whittaker, jr. of Hudson, will preach in Poughkeepsie, on Tuesday evening, 14th inst. Subject, *Resurrection to Life and Damnation*. Text, John v, 28, 29. ☐ The friends in Poughkeepsie will excuse the disappointment on Monday evening 6th inst. There being no boat down the river that evening, was the cause.

Br. S. J. Hillyer will preach in Longridge, Sunday Oct. 12th, and at such place in the evening as the friends may wish.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collarburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Br. James McLaurin will preach at Centreville, in the morning, at Mount Hope in the afternoon, and at Cuddebackville, in the evening of Oct. 12th; at Br. Wright's near Bellvale, Oct. 15th; and at Monroe Oct. 19.

Br. Asher Moore will preach in Newark, N. J. 12th of October, (to-morrow.)

Br. Le Fevre will deliver a lecture at Sing Sing on Wednesday Evening the 15th of October.

Br. Matthew H. Smith, of Hartford, will preach in New-York on Sunday 26th Oct: in exchange with Br. Le Fevre.

Br. A. Case will preach in Huntington L. I. the 4th Sunday in Oct.

Br. A. Case will preach in Bridgeport, Ct. Sunday Oct. 12th, (to-morrow) in the forenoon and afternoon, and at Stratford in the evening; at Trumbull (Nichol's Farms) on Monday evening Oct. 13th, and in Stepney, near Peck's Hotel, on Wednesday evening, 15th.

Br. J. Batchellor will preach in Cairo, Greene Co. Sunday, Oct. 12th (to-morrow.)

Br. Le Fevre will deliver a lecture at Bridgeport Conn. on Thursday evening Oct. 23.

DEDICATION HYMN,

BY R. O. WILLIAMS.

*Sung at the Dedication of the new Church, at Amsterdam,
N. Y. Sept. 10, 1884.*

To thee, O God of grace,

To whom all praise belongs,
In thy dwelling place,
We raise our willing song,
In gratitude and fervent praise,
And sing of all thy wondrous ways.Thou dost our labors bless,
When we perform our vows—Hast crowned us with success,
In building this thy house :

And now, O Lord, though foes revile,

Still grant us thy approving smile.

O bless us—we thine aid

Implore and on thee wait ;

While—for thy service made—

This house we dedicate

To thee—and may we here proclaim

The lasting honors of thy name.

Here may we ever meet,

In harmony and love—

Here offer incense sweet

To thee, the God above—

Here may thy truth our hearts illumine,

And guide us to our heavenly home.

THE SICK CHAMBER---A Visit.

I wended my way slowly and solemnly to the chamber, where lay stretched upon a bed of languishing and pain, an only daughter. Here thought I is indeed the place where above all others, the consolations of the gospel are truly valuable. As I approached the bed side of the afflicted daughter, I beheld the grief-worn countenance of a watchful and doting mother. Her visage foretold that parental love, was deeply seated; that the fear of being soon called to discharge the last kind office, that of closing those eyes in death, which had so often by their expression of filial gratitude, cheered and animated her heart, wore upon her frame. Here, too, beside the sick couch, stood the disconsolate and troubled father. He who had often with delight listened to the music of her voice; who had often with rapturous joy, returned from the cares of business, to seek the society of a loved and only daughter, now stood gazing with a full heart and flowing eyes, upon the remaining wreck of the object of his affection. It is not in the power of human language to describe the anguish that wrung the bosom of these sorrowing parents.

But it was mine as a child of sorrow, one whose bosom felt the wounds of divine providence, to administer the rich consolations of the gospel. The scene was impressive and solemn. I commended them to God, who though he cause grief for a season, will have compassion according to the multitude of his tender mercies—to that Savior who has brought life and immortality to light; to cultivate that faith which looks beyond the swellings of the jordan of death, where

“ Everlasting spring abides,

And never withering flowers.”

And where the ransomed spirits of those who have left us, will upon the shores of eternity welcome us to participate with them the felicity and glory of the heavenly city, that land of pure delight—

“ Where saints immortal dwell.”

Those only who have been called to lift the coffin lid, and look for the last time upon the cold remains of their children, can fully sympathize with mourning parents. There is an aching void—a cutting sensation, which none can imagine, and none can realize, but those who have felt it. Nor is it possible by any means to eradicate it from our bosoms. Time may in a measure wear it off. We may at seasons find a respite from its gnawings, but the grace of God can alone administer a healing balm. He that hath so deeply wounded only can heal.

And now, since the messenger of death has

called and taken from the fond embrace of these parents, an affectionate and only daughter, may they seek support where alone it can be found. May they with broken hearts and contrite spirits go to that Redeemer who is the “ resurrection and the life.” He will with his own soft hand wipe away their tears, and give peace to their troubled souls. He will lighten the heavy burden of their grief, by assuring them that though the object of their affection cannot come back to them, that they may go to her; that when they shall meet her, no pain or anxious fear shall rend their heaving bosoms—that they shall behold her not the subject of emaciating sickness. No, but blooming in immortal health, basking in the sunshine of that celestial city, where the inhabitants shall never say, “ *I am sick.* ”

In view of such consolations let all the afflicted take courage. Let them view in the trials they are now called to pass through, the hand of a father and never failing friend. Let them hush every rising murmur, and be satisfied that the “ judge of all the earth will do right”—that these afflictions which at present are so grievous, are designed in God’s own time and manner, to work out for them, “ a far more exceeding and eternal weight of glory.” And may God in his mercy enable us all to be resigned to the dispensations of his will, so that we may in sincerity adopt the language of the Savior, “ Not my will, but thine O Lord, be done.”—*Ind. Mess.*

A DAUGHTER’S LOVE.

Sometimes, I was conscious of gathering roughness from the continual conflict with passions and prejudice, and that the fine edge of the feelings could not ever be utterly proof against the corrosions of such an atmosphere. Then I sought my name, and called my bird of song, and listened to the warbling of her high, heaven-toned voice. The melody of that music fell upon my soul, like oil upon the troubled billows,—and all was tranquil. I wondered where my perturbations had fled, but still more, that I had even indulged them. Sometimes, the turmoil and fluctuation of the world, threw a shade of dejection over me, then it was her pride to smooth my brow, and to restore its smile. Once a sorrow of no common order had fallen upon me; it rankled in my breast like a dagger’s point; I came to my house, but I shunned all its inmates. I threw myself down in solitude, that I might wrestle alone with my fate, and subdue it; a light footstep approached, but I heeded it not. A form of beauty was on a sofa by my side, but I regarded it not. Then my hand was softly clasped, breathed upon, pressed to ruby lips. It was enough, I took my daughter in my arms and my sorrow vanished. Had she essayed the hackneyed expressions of sympathy, or even the usual epithets of endearment, I might have desired her to leave my presence. Had she uttered only a single word, it would have been too much so wounded was my spirit within me. But the deed, the very poetry of tenderness, breathing, not speaking, melted “ the winter of my discontent.” Ever was she endued with that most exquisite of woman’s perfections, a knowledge both when to be silent and when to speak—and so to speak—that the frost might dissolve from around the heart she loved, and its discords be tuned to harmony.

RETIREMENT.

“ There are minds,” says Jefferson, “ which can be pleased by honors and preferments; but I see nothing in them but envy and enmity.—It is only necessary to possess them, to know how little they contribute to happiness.” *

* * * I had rather be shut up in a very modest cottage, with my books, and my family, and a few old friends, dining on simple bacon; and letting the world roll on as it likes, than to occupy the most splendid post which human power can give.”

PROSPECTUS

OF THE 4TH VOLUME OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS and P. PRICE.

As the third volume of the Messenger is now drawing to a close, it is proper we should call the attention of patrons and the public to our proposals for the fourth volume. We ask for their patronage to it, and interest in its behalf, with the greater confidence at this time, as the paper may now be regarded as *permanently established*. And it is with much pleasure and gratification that we recur to the steady and flattering increase of its subscription—to the many private and public commendations which the paper has received, as an evidence that the exertions bestowed upon it in the past have not been fruitless, and that it is not an unworthy co-adjutor in the glorious cause in which it is engaged.

In the prosecution of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may suggest itself, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power. It has been the constant aim of its co-conductors, and will continue to be, to give it that character and standing, which shall entitle it to respect from its opposers, (whether it receives it or not,) and which shall secure to it the most perfect confidence of its friends—to make it, in short, what it professes to be, a *Universalist paper, in truth and verity.*

They would come, so far as in them lies, in the spirit and power of that religion which they delight to honor—which shows so conspicuously in the life of Him who should be the pattern and guide of us all—a religion of love, of kindness and of charity, and say to their opposing brethren on the great question of the final destiny of mankind, “ Come now and let us reason together.” They may at times be thought severe, but it will only be in circumstances when great plainness of speech is called for; and even this plainness will be grounded in the best of wishes for the well-being of the opposer.

In addition to the ordinary course of such a work, an interesting discussion is now in progress in its columns, between Rev. Ezra Stiles Ely, (Presbyterian,) and Abel C. Thomas, (one of the editors,) on the all important question, “ Is the doctrine of endless misery taught in the holy scriptures, or do they teach the final holiness and happiness of all mankind ? ” We feel justified by the circumstances in the case, in saying that no controversy was ever conducted for the length of time, in a better spirit than this. It has been read with a deep and abiding interest, and so long as it preserves its present spirit and character, it will continue to be sought for with avidity.

In the general conduct of the paper, no exertions will be spared to preserve, and even extend, the favorable character which it has thus far sustained. And in return, we respectfully ask of its friends, a continued, and if consistent, increased effort to extend its circulation. Although it is prospering, and its continuance is *sure*, it still needs additional support to reasonably compensate its conductors. And if they have been faithful at all to the duties of their station, we believe it will not be in the hearts of *Universalists* to turn them away empty handed. Let every friend then remember it substantially in the way of increase to its patronage. They all know the necessity of sustaining a work of the kind in the important locations which this occupies. They have given nett gain of about 900 on the present vol.; and shall we not look for at least the same on the next ? The first No. of volume 4, will be published Saturday, Nov. 1, 1834.

TERMS.—The “ *Messenger and Universalist* ” is published every Saturday, simultaneously in New-York and Philadelphia, in royal quarto, at \$2 per ann. in advance, or \$2.50 if not paid within six months. Publishing Offices, No. 2 Marble-Building, Chatham-Square, foot of Bowery, N. Y. and 132 Chesnut-st. Philadelphia. Letters to be addressed “ P. Price, 2 Chatham-Square, N. Y.” post paid.

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Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled “ Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITEMORE.”—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as *Universalists* now do. Examine for yourselves.

Boston, Sept. 1834.

[F] The above work for sale at No. 2 Chatham-Square, N. Y.

Universalist Books,

Of various kinds, may be had wholesale and retail at the Messenger Office, 2 Chatham-Square, N. Y.